

THE American Missionary.

"TO THE POOR THE GOSPEL IS PREACHED."

OCTOBER, 1873.

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American Missionary.

VOL. XVII.

OCTOBER, 1873.

NO. 10.

AMERICAN MISSIONARY ASSOCIATION.

FREEDMEN.

EDUCATION IN THE SOUTH.

Public Schools for the Freedmen—Call for Teachers—Success of the A.M.A. Institutions in providing them.

We group together several communications relating mainly to popular education among the colored people. They indicate a very encouraging progress in public sentiment and in the adaptation of our schools to meet the advance.

TENNESSEE.

FISK UNIVERSITY.

Rev. H. S. Bennett, pastor of the church in connection with Fisk University, proposes to make special efforts to secure scholars for the normal department. His plan for this purpose, as well as his hopeful and just estimate of the progress of popular education in Tennessee, will be read with interest.

NASHVILLE, Aug. 25, 1873.

Tennessee has, within the past year, taken a long stride in the right direction, as illustrated and proved in the present condition of the school affairs of the State. We have now a good law, in effective operation, accompanied with every promise of a most successful year. The law provides for state, county and district supervision. The officers required are all elected. Provision is made for a state, county and district fund—which in the aggregate is large enough to carry on the school at least five months. The schools are opening rapidly all over the State. We hear of nothing now but school-books,

school registers, school teachers, &c.

But what will interest the friends of the A. M. A. most, is the hearty disposition shown to do ample justice to the colored people in the matter of schools. I have met the State Superintendent many times, and many of the County Superintendents, and I find only one voice, and that is, that the colored people shall have every legitimate benefit possible under the law. I enclose you two letters of recommendation, one from the State Superintendent, and the other from a prominent editor of Nashville, which explain themselves and speak more for the prevailing spirit than I possibly can. The occasion of these letters is that I am expecting to make some tours through the State for the purpose of securing normal students for the University.

STATE SUPERINTENDENT'S LETTER.

We take pleasure in giving the valuable letter of Mr. Fleming, taking the liberty, on account of our limited space, to leave out a paragraph not connected so directly with the point before us.

DEPARTM'T OF PUBLIC INSTRUCTION, }
Nashville, Aug. 23, 1873. }

Rev. H. S. Bennett,

DEAR SIR—You have informed me of your purpose and plan to secure pupils from among the colored people of this State for your University, with a view of

educating and training them as teachers for the colored schools in Tennessee, and you have desired to know whether your efforts in this direction meet my approval.

I do not hesitate to give you an unequivocal answer. * * * *

One of the chief difficulties to be encountered, and already seriously felt, is that of supplying the colored schools with suitable teachers. White teachers prefer the white schools, and so great is the present and prospective demand for them that in many of the counties great difficulty will be experienced in supplying the white schools with competent teachers. Consequently, there will be much need of teachers from among the colored people for their own schools, and, unfortunately, but few of them are now to be found in this State, who are sufficiently qualified for the work. Hence, you are, no doubt, prepared to believe me when I say to you that your efforts to draw as many colored pupils as possible into your institution, with a view of preparing them as educators of their own race, commands my most hearty approval, and will gain, I doubt not, the sanction of the enlightened people of the State, wherever so understood. Your University has already turned out numbers of competent teachers, the value of whose qualifications is now being appreciated. The schools of the State will have use for many more. County Superintendents throughout the State will no doubt receive you kindly, and give you cheerful encouragement to your undertaking. In saying this much, I have said no more nor less to you, than I would say to the accredited reputation of any other similar institution engaged in a like enterprise.

Wishing you entire success, I am

Very respectfully,

Your obt. servant,

JNO. M. FLEMING,
State Supt.

The excellent letter of Mr. Roberts, of the Nashville *Banner*, to which Mr. Bennett refers, is mainly a commendation of Mr. Bennett's mission to the people of Tennessee, and we therefore omit it, as being of less interest to our general readers.

THE GOVERNOR'S APPROVAL.

At a later date Mr. Bennett sends us these additional items, showing the approbation of his plans by the Governor and of the people as well, together with the initial success in the enterprise.

NASHVILLE, Sept. 4, 1873.

I sent you some days ago a copy of a letter from John M. Fleming, State Supt., relative to the education of the colored

people. Since then I have received the following endorsement of that document by the Governor.

EXECUTIVE OFFICE,
NASHVILLE, Sept. 3d, 1873.

REV. MR. BENNETT:

Dear Sir:—In reply to your inquiry whether the foregoing letter of the State Superintendent of Public Instruction meets my views upon the subject referred to by him, I have to say that the sentiments expressed therein, meet my unqualified approbation and will be well received by all the friends of popular education in the State.

JOHN C. BROWN, Governor.

I had the letter printed in the *Banner* of this city and it has received a great deal of attention from all classes. I have yet to hear an unfavorable comment upon it. I have been canvassing several counties since I wrote you and have been uniformly well received. There is an astonishing change of public sentiment going on in Tenn., in relation to the education of the colored people.

Yours most truly,

H. S. BENNETT.

GEORGIA.

ATLANTA UNIVERSITY.

The communication below is a review in general of the progress and wants of the Atlanta University, but brings to view the qualifications of the pupils as teachers, and the great demand for them.

The examinations and Anniversary of this institution occurred June 20th to 25th. A class of four was graduated from the Normal department, and eight passed to their Sophomore year in college. After four years of successful effort, the laborers begin to see the first fruits appear in this first graduating class. How successful the school is, may be judged from the fact that the buildings, erected at a cost of \$60,000, were crowded to their utmost capacity—even the attic being called into use during a part of the winter.

The attendance has been nearly fifty per cent greater than during any former year, and applications for admission next year have already been made by

many new students from distant points. Indeed, it seems to be certain that many must be turned away next year for want of room to receive them. The number of scholars boarding at their homes in Atlanta, is likely to be increased also, as the city has determined to send to the University all colored students qualified to enter the High School.

The examination showed the proficiency of both scholars and teachers. It seems to be acknowledged that there is no better school in the South. Its pupils go before the various boards appointed to examine teachers, and frequently win the schools in a contest with white competitors. Teachers are sent for from all parts of Georgia. So great is the demand that at the close of the school nearly a hundred of the students were already engaged as teachers. This demand for teachers is steadily increasing, and is likely to increase for years to come. To meet this demand it is proposed to make the Normal Department more of a specialty than ever before.

But, beside this work of furnishing teachers, the University must meet another demand. As schools have multiplied and prospered, their advanced students are demanding a higher education to fit them for the professions. To meet this demand, the trustees organized a permanent college faculty at their annual meeting, and adopted a regular course of study, both collegiate and preparatory.

But while the results of past work are so encouraging, and the outlook for the future seems hopeful, there is another side to the picture. The grounds about the buildings are not fenced in, and are covered with remains of earth-works erected during the war. This gives the place a desolate appearance. Add to this the fact that the buildings are on the summit of a hill, and are without any heating apparatus, except

stoves for the school rooms, and things look somewhat bleak. Last winter was a cold one, and Atlanta is more than a thousand feet above the sea; what wonder then, that the students suffered in rooms without fires? It is proposed to heat the buildings throughout by steam, but that will cost several thousand dollars. Besides this, there is no apparatus, either philosophical or chemical; the buildings are not large enough to meet present necessities, and the college has no endowment, except for its library. Here is work for some one beside teachers. Able teachers enough are readily found; what is now wanted is *givers*. Students, teachers and faith are supplied; it only remains to supply the *means*. No man can estimate the value of the interests at stake in these efforts to educate our new citizens of the South. Their value is simply incalculable. And this Christian college, with its 250 students, gathered from eight States, is of no small importance in the work. May it find many friends and helpers, and grow in the future as it has in the past.

SOUTH CAROLINA.

AVERY INSTITUTE, CHARLESTON.

The admirable report given below of this efficient school, shows how pressing is the call for colored teachers, and gives some clue to the spirit and qualifications of those sent out by the Institute.

As editor of the "Missionary," our only wish is that Mr. Warren, the Principal, would more frequently favor us and our readers with the information he is so able to give of the working of the school under his charge.

The Anniversary of the school occurred in March. The exercises were held in the chapel of the Institute, which, it is scarcely necessary to say, was crowded with the friends of the graduates and of the school. The graduating class, this year, numbered fourteen—four gentlemen, nine ladies; their ages ranging from sixteen to twenty-two or more. Of these fourteen

graduates, five or six are to achieve, if possible, a collegiate education; the remainder, with possibly one exception, look forward to teaching as their duty and destiny. By next fall these will be at work diligently multiplying the good bestowed by our Association. It is an inspiring thought, as well as a solemn one, to the teacher of such a school as this, that miniature schools must inevitably spring up round about. "How do you open your school, boys?" to two who were teaching down on the Savannah, and were at home on a brief visit. "O! we do just as you do here; we sing, and read and pray, you know." Another testifies his allegiance by naming his school after me. He is made Superintendent of the Sunday School and when political preference is offered him turns from it with the air of a man who cannot afford to spend his time in making money. He goes to Atlanta University, next year, and I predict for him, a useful future.

Three others who have been teaching—two in the country and one in this school—have returned this year, to graduate, and in so doing have incurred debts amounting in the aggregate to \$135, which amount, by kindness of friends in the North, I have been able to loan them. They go to work this fall, determined to cancel this indebtedness as soon as possible.

Of the graduates of last year all have been teaching (where ill health has not prevented) with the exception of those who have gone to higher schools to pursue collegiate or technical courses of study. Two have taught in this school this year, to my entire acceptance, while another attempted to do so, and owing partly or wholly to ill health, failed. Two others have returned from their country schools and their faces look as if they had come from successes. From the employers of a few of our students, unsolicited testimonials, of the most flattering character have been

received. Some of these were from "old-time" Carolinians who would be apt to praise a colored teacher and the encomium were fairly won.

There is a growing demand for teachers for plantation schools. Those that have already been established seem but to have increased the demand. In the Association ten such schools as exist in South Carolina, the demand would still increase. The Legislature has authorized the establishment of a Normal School at Columbia, which may, in a few years, do a great deal towards supplying the demand for teachers, and for elevating the character of the schools. It may be some time before this school is fairly at work, but the fact that such a school has been authorized is a very hopeful sign.

The demand is so great, and the probability of its being satisfied by any of the machinery now, or soon to be in operation, so slight, that I would suggest to the Association that they advance the passage money of any who are willing to go to undertake this plantation work. There must be many in the North, well fitted by character, piety and education to enter into this work. There must be many, waiting for the mission, who are excellently adapted to this work!

GENERAL FIELD REPORTS

REVIVALS—ECCLESIASTIC MEETINGS—SCHOOL REPORTS

TENNESSEE.

Revival in Fisk University.

Miss Matson furnishes a sketch of the revival at Fisk University last winter. Its full details will be all the more interesting to those who have seen the brief notices heretofore given.

The frequent, and powerful revivals with which Fisk University has been blessed, have been alluded to, in the "American Missionary" from time to time; but in the revival occurring last winter, there was much to interest, and gladden those who love to know of

salings of God with the hearts of an, which has not been mentioned. Viewing the work from this distance time, it seems all the more God's, not an's work. There is at Fisk University a constant religious influence, which manifested, in the fervent conversion of souls, and in the growth of Christians, but during the Fall term of last year, these results were not so great as we felt God would give to a larger month; hence among his children there was the earnest looking unto God, the strong crying and the tears, that preceded the out-pouring of his Spirit.

On Thanksgiving night, a thanksgiving prayer meeting was held; one man and another tearfully testified to the goodness of the Lord; many remembered the years of bondage in which their fathers groaned, and gratefully acknowledged from whose hand came the blessings of education, and of present happiness. At last a young man arose and said, that in all his life he had never thanked God for what he had done for him, nor had he ever asked the prayers of Christian people, now he desired them to pray for him, that he might not be ungrateful, nor live a life of sin any longer. When the meeting closed a great solemnity rested upon all, and from that time till the following Sabbath there was much prayer for God's coming among us. In the Sunday evening prayer meeting one soul found peace, and there were songs of rejoicing in many hearts, for it was the first conversion during the term which was nearly gone. During the weeks following, no meetings were held which interfered with the routine of the school; but God's presence was powerfully felt everywhere within the place. Surely *God is here*, was the expression of every heart. Daily, almost hourly, did we hear the "good news" from some precious soul, "I have found Jesus."

On Friday, of the first week, the afternoon was given to a meeting, the whole

day having been observed as a day of fasting and prayer by those who chose. Ah! that was a day of the ingathering of souls. Sixteen were born into the Kingdom of God's dear Son. I cannot to-day, at this distance of time, keep back the glad tears, as I remember that day.

The Sunday following was another day which will gladden our hearts in eternity; at a nine o'clock prayer meeting (lasting until noon), in a private room, four young men found Jesus, all of whom are to-day, teaching, and trying to hold up this same precious Saviour to others. What triumph shone in their faces. "Washed in the blood of the Lamb," kept ringing through my soul, as I looked upon them. In the Sabbath school, that day, others rejoiced in a newly found Saviour, and at the evening prayer meeting still others drank from the fountain that was flowing—so freely flowing, and thus the work went on.

Of the steady Christian growth of these young converts since then, we can speak, and of their earnest, steadfast lives we can testify. More than a score of them are teaching this summer, and have Sabbath schools in charge.

We thank God for the temporal prosperity of Fisk University. The success of the "Jubilees," we believe to be surely from Him, from whom cometh every good gift, and that it comes in answer to prayer; but not less do we thank Him for His spiritual gifts. We pray that Fisk University may give to its students a sanctified education, in its highest, holiest sense—that there may be among its teachers and students, an entireness of consecration which shall make it a power in the land.

CHATTANOOGA.

From the Report of Henry B. Wolcott, Superintendent of the Howard School.

In the support of this school, for a part of the year we have enjoyed the co-operation of the city

authorities, and are much gratified with the interest manifested by the City Superintendent of Schools.

HOWARD SCHOOL.

1872-1873.

Our year's work in Chattanooga has shown in many respects very encouraging results, and if we cannot report wonderful things we can at least report progress.

In January, the City Board of Education opened the schools for white children. A general Superintendent was appointed, and we found in him a friend to all classes—a man active and earnest in his efforts to advance the interests of all the schools, colored as well as white. A good musician, he attended personally to the teaching of music in all the departments of the city schools.

A new series of text books was adopted by the Board in January. From this date the improvement in scholarship was very decided. The regularity in attendance and punctuality was also specially marked. The monthly per cent. of attendance increased to 93 from less than 80 for the first three months.

The total number in attendance during the year was 415. Average number belonging, 240, and average number in daily attendance 200. From these figures you observe that only a little more than half of the total number were members of the school during the entire session.

Two difficulties to be met in the Chattanooga school, and to which I would call attention, will account for this fact.

First, A large portion of the colored population is unsettled, floating.

Early in the year many families moved away to States farther West and South, where the plantation interests offered better inducements than the then uncertainties of city life.

Second, The people are generally very poor, and it is only by great self-denial that many families keep their children in school at all.

These evils will, however, be less and less as the city grows, and there is a steady demand for labor.

A special aim this year has been to reduce school work to some system, hence much attention has been given to grading.

The school was divided into four general departments, and there being eight grades, each teacher had charge of two distinct classes or years of advancement. The first class in school has nearly completed two years of the average course laid out for Grammar schools.

But the most encouraging part of our work was in the fact that the interest in study seemed to deepen from week to week, and that many of those who had at times been troublesome and careless, were at last among our best pupils.

During the year there were four or five conversions, and at the time the school was closed a deep religious interest prevailed—the results of which Bro. Tade can more fully report.

We could wish that more had been accomplished, but when we remember that the free school system in Tennessee is but in its infancy, and that for three months of the year we labored under peculiar disadvantages, there is every reason to take courage.

The people of every class seem to be waking up to the necessity for good schools, and there is certainly for Chattanooga in educational, as well as material prospects, the dawn of a brighter day.

ALABAMA.

SELMA.

Report of the Burrill School.

The work in Selma for the past year has been more than usually satisfactory and encouraging for several reasons; chief of which is the fact that there have been two very much needed additions to the force, viz: a church and a minister.

We have kept up the morning and evening devotional exercises in the school

and also the weekly prayer meeting, and these, together with the constant and direct personal efforts of teachers have been attended with interest on the part of many pupils, and the hopeful conversion of a few, but there has been no general religious awakening among the pupils. Our Mission Sabbath School has been larger and in better condition than last year. During the last half of the year the average attendance has been over 200, and through the entire year improvement in punctuality and regularity has been manifest.

In the recitation room gratifying results have been achieved. Although the number of pupils this year has been smaller than last—caused mainly by extremely hard times and disagreeable weather—the regularity has been a source of gratification, as well as the fact that the advanced grade of pupils has been retained. As a result, the classes have been advanced, the standard of the grades raised, and *real* progress made.

At the commencement of the year, by request of the City Superintendent of Public Schools—Capt. W. C. Ward, a leading lawyer and a Southerner, who always manifests a deep and substantial interest in our schools—\$150. of the school incidental fund, were expended for philosophical and chemical apparatus. A good air pump, a cylinder electrical machine, a Grove's battery and a prism are some of the articles purchased, and these with other apparatus, bought and manufactured, have been used weekly, in easy lessons to all grades, to awaken an interest in a new class of subjects.

Brother Pope and myself organized a Temperance Society known as the "Burrill School Reform Society." Full members of the Reform Society pledged themselves never to use intoxicating liquors of any kind, or tobacco, in any form; part members—ineligible to office—signed the pledge against liquor, but not tobacco. The Society was open to any one. Of the 209 members, only 5 were part members, and 65 were over eighteen years of age. At the close of the year over 150 were believed to have been faithful to their pledge

and only eleven were known to have broken it.

The cordial, Christian feeling in Selma, towards the A. M. A. work, is quite marked and steadily growing. The leading business and professional men of the city are in sympathy with it, and manifest their good-will in numerous ways, and a growing interest in the spiritual welfare of the blacks, and of actual and extended *work* among this class by white Southerners.

Respectfully,

H. W. CARTER.

LOUISIANA.

Inquirers—Conversions.

Miss Laura F. Mobley writes from Lake Semminett under date of June 10th:

I felt impressed on the 14th of April to open a prayer meeting for inquirers; I did so Wednesday the 16th, after the evening school. That night five stood up to be prayed for at my invitation. The meeting was so successful that I appointed another for the coming Friday. The news that the school mistress had started "mourners meeting," spread like wild fire over the prairies, and Friday night the house was full. That night ten came forward and knelt down to be prayed for. The next night we had meeting again, and that night every sinner in the house stood up for prayer. Since the commencement of the meetings we have twenty-two converts, all of whom have joined the Church.

TEXAS.

Texas Congregational Association— Destitution—Self-denying Labors.

In the "Missionary" for Feb. 1872 we gave a brief account of the formation of a Congregational Association in Texas. Below will be found a graphic report, from one of our missionaries, of his journey to attend the second meeting—of the proceedings—and of the spiritual and educational destitution of that remote but important State.

The self-denying and earnest labors of that missionary ought not to stop. The salary from the public school fund has ceased, and

his support would be an additional tax upon our already burdened treasury, but will not the increased liberality of some of our friends enable us to keep him in the field?

VICTORIA, TEXAS, July 12, 1872.

I reached home last night from the meeting of the Texas Association in Corpus Christi. I am well pleased with the meeting, and am not ashamed of our Goliad representation; twelve person in four covered carriages, all but one owned by the parties—distance seventy-five miles, weather delightful, roads splendid, and hotels the finest in the world; roomy, airy, clean and invigorating, built by Him who planted the garden in Eden. We made our coffee under a broad limbed, live oak, sang one of Zion's songs and poured out our glad hearts in prayer to God. The mocking birds sung us to sleep.

Before day we heard the song of the bird of Paradise. The bird that once called the slave to his long, weary toil now called the freedman to prepare his coffee for another day's journey.

Oh, if you could have been with us in a ride over a country as wild and beautiful as paradise, in a climate tempered to our liking, you would have repeated the word "paradise."

On the "Fourth" of July, which came while we were in Corpus Christi, only the colored and white republicans celebrated the day in old-time fashion—reading the Declaration, prayer and oration interspersed with music. Tables were spread everywhere on the ground, loaded with nicest fare. Around these were gathered all colors, representatives of many nations, glorying in the truth that God "hath made of one blood all nations of men for to dwell on all the face of the earth." Here, too, was proof, if any were needed, that the colored man who had so long earned a living for himself and master could provide for himself and family.

But it was in our meetings of Association in the Congregational Church

that our hearts overflowed with joy. Don't think of the plantation slave and his fetichism, but of an appreciative people representing many nations of the earth and many denominations of Christians, all worshiping one God and one Father, animated and cheered by the hope of one home.

The crowning act of the Association was the appointment of a committee on missions for this State—a State so large "that thirty-three could be carved out of it the size of Massachusetts," having a voting population of 271,116. In Western Texas, fifty-four counties, there are but two Churches in a territory of 54,238 square miles, and but two working ministers, after Bro. Rowe leaves, with an appropriation of one hundred dollars a year. One of these Churches was gathered as the fruit of a revival, by a minister who had a school of eighty scholars. He is now willing to enter new fields and give his best energies to plant new Churches. The field is ripe; who will furnish the money?

Since my school closed I have visited several settlements of colored people. There are three on the San Antonio River, below Goliad. These are entirely destitute of schools or any means of grace, and have been since "freedom." They presented every inducement in their power to secure my services. Powerless to aid, I turned from them with an aching heart. I found another settlement in Mission Valley, between here and Goliad. One of my daughters is teaching a school there now: *their first school*. I have heard of several settlements in Matagorda County without schools or meetings; also, two in Gonzales County. An African M. E. minister says he thinks a Congregational Church can be gathered in San Antonio.

I traveled one hundred and fifty-five miles and visited six settlements of colored people in the month of June. The expense of my family, self and wife,

for house rent is ten dollars a month, provisions, twenty-five. I have traveled two hundred miles. I mortgaged my library to get twenty-five dollars for traveling expenses. It will be such a relief if you can help me in any way, either by loan or for missionary labor. It may be weeks if not months before I get my money from the Public School fund. I am informed that no warrant on the treasury can be made out till all the accounts are audited.

(A small loan has been sent him—and he has been encouraged to go on with his evangelizing work in faith.—Ed. Missionary.)

With a covered buggy that I could sleep in nights, and one or two horses, I could travel with but very little expense.

We can form no opinion about schools. The officers who hire the teachers are yet to be elected.

Now, dear brother, I leave the Macedonian cry from Texas at the door of the beloved A. M. A., praying that God will guide to such a decision as will be for his glory. Truly yours.

B. C. CHURCH.

CHINESE IN AMERICA.

The following interesting sketch of our school in Los Angeles, Cal., is furnished by the teacher, Miss M. M. Woodbridge, of Marietta, O., who went out to teach the Indians, but the mission not being yet opened for them, she turned to the Chinese. Her success has been wonderful, having raised the number of scholars from 17 when she began, to the present number 69.

We commend her to the sympathies, and the wants of her school to the liberalities, of Christians who hate oppression and pity a heathen people in their efforts to acquire knowledge.

LOS ANGELES, Aug. 4th, 1873.

AN ORGAN NEEDED.

I have not been able to purchase an organ yet, nor even a second hand melodeon, at any price suitable to the amount of funds we have for that pur-

pose. The organ I am now renting is an excellent one. The owner will not sell it, though, for less than \$120, and there are none cheaper in Los Angeles. If I do not succeed in getting a cheap melodeon or organ, what shall I do? With the large classes I have now, I could not control the singing at all without the aid of an organ.

SINGING IN THE SCHOOL.

The improvement in the singing is wonderful. I wish you could hear the poor men singing "Come to Jesus," "Dare to do Right," and their other songs. They gather, in front, at the close of the morning and evening schools, and I have the hymns printed in large letters on white muslin on the wall, and a little friend of mine points to the words, as I play, and lead them in singing, for about fifteen minutes before the closing prayer, "Our Father, which art in Heaven," which we say in concert, at noon and night.

THE SCHOOL ROOM.

Our room is thoroughly cleaned and whitewashed, and the windows and doors made *partially* secure, (the best that can be done,) and we have abundance of light from lamps and candles. The walls are literally covered with printed cards of Scripture texts and hymns, and a large map of the United States, and ornamented with evergreens, sea mosses, flowers, flags, &c. A little clock ticks on a shelf near the organ, and everything I can contrive has been done to make the room respectably clean and attractive. Two tables and four benches have been added to our little stock of furniture, and six chairs, music stool, &c. Everything is of the cheapest and plainest quality, but things are *very* dear here, much more so than in any city I ever visited, by far, and all payable in coin, so that the bills have been heavier than I expected, but I have taken much more pains to get them cheap than I should have done for myself.

IMPROVING PUBLIC SENTIMENT.

In regard to my improving the sentiment of the Los Angelians in reference to the Chinese, I am not very hopeful. I think it can best be done by making a school worthy of their respect, and that is what I am working hard for, by night and day.

GATHERING THE SCHOOL.

I go through the Chinese quarters

twice a week, and always see the poor, wretched creatures. On Sunday I go from door to door, saying, "Six o'clock, boys. Come to Sunday School." They nod and answer, "Sun'School! all right, all right."

I am sorry that my suggestions about the purchase of religious books for the public library of Los Angeles, suitable for young men, should have been so obscure as to be useless. You must attribute it to my constant association with the Celestials. Mr. Sleigh says I talk to every one now, in words of one syllable, and always with a look of inquiry, as much as to say, "Can you understand me?"

My heart is set on staying as long as possible, and doing all I can to build up the school. If I find I am going to "give out," then it will be time enough to stop. I have faith to believe that strength will be given me for a few months. I go every Saturday to the sea shore, where it is cooler, and gain new strength.

PERSECUTION.

We have had such threats from *some* Irishmen (haters of the Chinese,) and the Hoodlams, as to make it necessary now to have a policeman at our door every evening. There was an attack by the Hoodlams on our school in July. No windows were broken. The attack was made in the yard, on our way out.

NIGHT SCHOOL.

We leave our front doors open in the evening and the light streams out across the yard and attracts many visitors, ladies, gentlemen and children. Sometimes (but seldom) they help us teach for a while, but my dependence is almost entirely on hired teachers, on Sundays as well as on week days.

At one long table in the evening I have my Testament scholars, seven and sometimes eight. At the other long table are a large number reading in McGuffey's reader, and writing. At two smaller tables are the least advanced classes. At the fifth table (borrowed) sits Ah Sing (the leader of two hundred men) every night, studying grammar, *composition* of sentences, Chinese reader, geography and book-keeping.

The organ is in front, and around it are (borrowed, mostly,) seats holding thirty persons, where the scholars gather at the tap of my little bell for the closing exercises.

INDIANS.

The letters below are encouraging as showing how a fragment of a warlike but indolent tribe is becoming a peaceful and industrious band of Christian people.

DEPARTMENT OF THE INTERIOR,
OFFICE OF INDIAN AFFAIRS.
Washington, D. C., Sept. 9, 1873.)

Editor of the American Missionary:

I send you enclosed, herewith, a copy of a letter from Rev. J. P. Williamson, son of the pioneer and life-long missionary to the Dakotahs. They are interesting to me from the fact that these Sioux are a small band of about two hundred and fifty persons, who have withdrawn from the great nation of Sioux, taken up land under the Homestead Act, and settled down to get an honest living by honest toil.

They withdrew from their nation from a desire to cease a vagabond life, and voluntarily relinquished the large annuity fund, to which, as members of that tribe, they are entitled. Fortunately, however, it is found that their treaty provides for such withdrawal in this case of the Sioux, and a continuance in the share of the annuity, so that their entry of land will be recognized as legal and they will not be cut off from assistance just at the time when they are best prepared to use and appreciate it.

There are many other Indians among the different tribes in the country who would gladly withdraw from the tribal herd and take up land as citizens, but under present laws there is no provision for any such course with any other tribe, except the Sioux.

Very respectfully,

Your obt. servant and brother,
EDWARD P. SMITH.

WINONA, MINN., Sept. 1, 1873.

HON. E. P. SMITH.

Commissioner of Indian Affairs,

DEAR SIR—I have just spent a few days visiting the Indians at Flandrean, D. T., and am pleased to report the encouraging progress they are making in civilization.

I arrived there Sabbath morning, and though they were not looking for me, I found the whole community at church, as is their regular practice. They are also learning to value the week days, and were loth to give up a day when I proposed to meet them for general purposes on Wednesday.

The oxen, wagons and other utensils issued them in June, by the agent, M. N. Adams, are highly appreciated, and have effected the end desired—that of encouraging them to do more for themselves.

They have suffered none from drought at Flandrean, and their crops look finely. A few had suffered by a flood. They did not get their oxen in time to add any to their crops this year, but they will have enough corn and potatoes for their own use; they have broken considerable prairie land, which they hope to put in wheat next spring.

Coming from the Upper Missouri, where the prairies and many of the fields are already seared with the drought, it was refreshing to look upon the luxuriant green cornfields at Flandrean, and I but wish arrangements were made for removing other Sioux to that fertile region while the lands are still in the hands of government.

They need and I think would make good use of thirty more yoke of oxen and wagons; also about the same number of plows and harrows; also a few more breaking plows and a few other tools. I should also believe it good policy to give each family (60) a cow next spring.

I further suggest that Agent Adams be authorized to take two young men from the Flandrean Indians and teach them at his agency the trades of blacksmith and carpenter, their necessary expenses to be borne out of the funds for the Flandrean Indians. It would only cost a small sum and the advantage is self-evident.

One object of my visit to Flandrean was to stir up the Indians to do more towards building a new church, and in this I succeeded well, getting individual pledges for about \$400 in work, principally in the way of hauling lumber, which I am here to purchase.

Very respectfully,

JOHN P. WILLIAMSON,
Missionary to Dakota.

WEST AFRICA.

Mr. Claflin's standpoint enables him to see the degradation which Heathenism inflicted on the colored people before they fell into the hands of Slavery. It is well to understand the relative agencies of these two mysteries of iniquity in working the degradation of this ill-fated people, but the main value of the information is as Mr. C. intimates, that we may the more wisely and earnestly attempt to undo their terrible handiwork.

MENDI MISSION, July 10, 1873.

I have often read the statements of those who have travelled or resided in the Southern States, that the great mass

of the freedmen are licentious, dishonest, untruthful, and hesitate not to break contracts; that they will not look ahead and seek higher attainments for themselves and advanced positions for their children. And these immoral propensities, and this degradation, are all represented as the offspring of slavery. Now these observations seem of much value so far as they indicate the moral improvement needed among the ex-slaves, and the work of beneficence to be done for them.

But if *slavery* is guilty of *all* this, will those observers tell me how it is that here in the mother country of the race, those same immoral propensities abound, those same moral evils all prevail more universally and to a greater extent than among the freedmen? I am no friend to slavery; it is justly chargeable with sins enough of its own, but if those persons will extend their observation to this land, they will find the origin of those evils to be anterior to American slavery, and to have a home in the heathen character of this people.

But slavery has so far perpetuated these evils, that great and continued efforts on the part of the church will be needed for their removal. I rejoice in all that is being done for this purpose. But if an effort of *ten fold* is needed for the freedmen, an effort of a *hundred fold* is needed for the people of this land. A great apathy rests upon them. It is very difficult to arouse them from their beastly indulgence to healthful effort in the way of improvement. To all suggestions leading to moral elevation, the reply most frequently comes, "Too much trouble." But the Gospel is meeting these evils and slowly transforming the people as it reaches them, though there are many wayward steps on the part of those whose faces seem heavenward. There is at present an increased attendance at our meetings for worship. I have one Mendi and two English services on the Sabbath, also a Sabbath school. Our church and female prayer meetings are at present of much interest, and also those held at a private house. One day-school, numbering fifty-eight, at present under care of Mrs. Claflin, is prospering well. We have encouragement to labor, but we desire a more gracious visitation of the spirit of God, that these people may be led to himself. Yours truly,

GEO. B. CLAFLIN.

American Missionary.

NEW YORK, OCTOBER, 1873.

SPECIAL NOTICES.

For the terms of this Magazine, the direction to be given to letters and packages, and notices relative to Missionary Boxes, Agents, etc., see 2d and 4th pages of the cover.

ANNUAL MEETING.

The Annual Meeting of the AMERICAN MISSIONARY ASSOCIATION will be held in Newark, N. J., (in the First Congregational Church,) commencing on Wednesday, November 5th, at 3 o'clock, P. M.

The sermon will be preached by Rev. WM. TAYLOR, D.D., of the Broadway Tabernacle, N. Y.

The remarkable accessibility of Newark will, we hope, secure a full attendance at our annual gathering. Friends wishing hospitality may address either of the Corresponding Secretaries at these Rooms.

Farther particulars as to speakers, &c., will be given in the daily and weekly papers.

WOMEN'S WORK.

The articles we publish on this topic in this number will be found worthy of examination. The call to the duty of elevating the colored women of America can hardly be overestimated.

FISK UNIVERSITY.

A letter from Prof. Spence says :

"We begin the year very pleasantly. We have now 173 pupils in all. By October we shall have from 200 to 250, I am confident. Very many of our advanced students are out teaching. . . You will be glad to know that six of our young men profess publicly a desire to be Chris-

tians. I am looking for a great blessing spiritually this year."

BEREA COLLEGE.

The *Christian Weekly* of Sept. 13th contains an interesting sketch of Berea College, together with very handsome engravings of the buildings which mark the progress of the institution—"The Old Glade Meeting-house," now going to ruin, where Mr. Fee formerly preached—The "First College Building," looking like a large negro hut—The "First Ladies' Hall," resembling a plain two story farm house—"The Present Chapel," a non-descript structure—and then "The New Hall," a noble building chaste in architecture, of solid brick, with two fronts of one hundred and twenty feet each! These are the stepping stones of this oldest of our institutions in the South. May they be symbols of the upward march of the colored race in America!

AMERICA'S HEAVY DEBTS.

Americans, as a favored people, owe a debt of Christian charity to the degraded, the ignorant, and the poor of all nations. But as we cannot practically and equally reach all, we may and must discriminate, recognizing our special obligations and facilities for doing good.

In this view, there is no race on earth for whom we ought to do so much as the colored people. We tore them from their native land, tortured them on the "middle passage," compelled them to unrequited toil and to shameful cruelties, to the degradation of their women, and denied them knowledge and the written word of God. True, we have now set them free, but even this leaves them in new conditions of great destitution, immense difficulties and tremendous responsibilities. Justice and religion can make no higher claim than they have upon us; nor is this merely poetic or historic, for here, at our doors,

are the very people into whose souls these iron cruelties have entered! This is not all; our fate as a nation has been and is tied up with theirs. In their persons we degraded labor, and in them we must restore it to honor in the South; in them we sunk the man in the slave, and in them we must qualify the man for the duties of the citizen; around them gathered our national enmities and hostilities, and in them we must make peace. Finally, they are capable of the needed elevation and are more eager for it than any people under our influence. If they do not attain it, it will not be their fault but ours, who withhold the means.

Next to the Negro, we owe our heaviest debt to the Indian. He had no right, it is true, to all the lands on this continent; he ought not to be indolent, treacherous and vindictive, but *we* had no right to take his lands without a fair compensation, nor to defraud and crush him till his worst passions were fully and steadily aroused. He is a heathen, we, Christian, but the Eliots and Penns have been rare and exceptional; we have done worse by him than he by us; the heathen has been the sufferer, the Christian, the transgressor; he is weak, we are strong; he rises or falls according as we show him justice and teach him the better way, or continue our frauds and injuries. No others can save him. God has put him in our hands. Shall we save or crush him?

The Chinamen, in one respect, come next. They are not the most numerous, useful or desirable of our incoming populations, but they are the most abused. Other immigrants are welcomed, these are mobbed. In our treatment of them, we violate treaty obligations; we, the strong, meanly trample on the weak; we find in them victims for our miserable caste-prejudice, and to them we shame our boast that America is the asylum for the oppressed of all nations.

Here, then, are three peoples to whom

America is heavily a debtor. What is the response to the claim—repudiation, or payment so tardy as to be almost as bad, or full and prompt pay?

CHURCHES THAT HAVE NOT GIVEN.

There are churches that never yet have contributed anything towards helping us in the elevation of the Freedmen. These are usually small and feeble churches, and we sympathise with them in the struggle which, we have no doubt, some of them are compelled to make for existence.

But we are sure they would be more prospered if they gave *something* however little. Many of these churches have pastors and members who sorrowed deeply for the suffering slave and rejoiced in his emancipation. Are they willing that the record should be made up in heaven that they as a church had no part or lot in the glorious work of preparing these people for their new position as citizens and Christians?

NORTHERN HELPERS

For Talladega College.

Miss Josephine Pierce, one of the teachers in Talladega has written a number of letters to friends in the North, asking the means to furnish rooms for the use of students in Ladies' Department of the Institution. We give below extracts from several of the replies she received, showing how highly the donors appreciate the work that is going forward among the colored people.

"As this contribution is the offering of our Sabbath School, you may, if you please, give directions to have the room marked Westminster S. S., Troy, N. Y. I only wish that I could send you a much larger contribution, for your institution is certainly worthy to receive the aid of all Christian people. I regard the education of our colored citizens as of the greatest importance both to our country and to Africa."

"Your application for aid to furnish a room in Talladega College has been presented to our Sunday School, and

\$25 was immediately appropriated, which I enclose herewith. We take great interest in your work and "our prayers and alms go up together before God" for you, that you may be blessed with the daily presence of the Holy Spirit in your student household, and with all such temporal gifts as may be needful for the fullest efficiency of your college."

"On the 20th of Nov. last, I received a letter from you respecting the College in which you are engaged as teacher. Since then your institution has been more on my mind than previously. A few days since some jewelry came into the hands of my wife, which was formerly worn by dear friends of hers. Yesterday I found a market for it, and Mrs. D. has added enough to make \$25. This money is to be used to furnish a room in your college to be known as the "Walker Room." We should be glad to hear from you and of your work; but you must not look for any more funds at present, for what we can afford to bestow must be divided up into a number of portions. If 'Benjamin's mess' has fallen to Talladega, you must thank God and take courage."

"You will be glad to learn that your letter accomplished its mission. I sent it to a good lady in my parish 83 years old, and the response is enclosed. When you have a room ready, put her name over it, and the name of the place. Let me suggest that it would be a pleasant thing to have the photograph of each donor for this object hung in the appropriate room. I trust the occupants of these rooms will often look upon the names or likenesses of their benefactors and pray sincerely for blessings upon them while they live, and upon their descendants after they are gone."

And here is the enclosed reply from the good lady 83 years old.

"I have long been praying that the colored race might be educated, elevat-

ed and purified, and become a people who would honor and glorify God, and now your call gives me an opportunity to show that my practice agrees with my principles. I therefore send you \$25 to be used in the way you think will be the most for their benefit, temporal or spiritual."

"You ask if I would have the name Joseph Gutzlaff ——— on the room I furnish. I would, and will give you my reasons for wishing to have it printed in full. At the time of his birth the celebrated missionary Gutzlaff was exploring the dark land of China, carrying thither the Gospel of Peace. Husband and myself were deeply interested in reading of his labors, and an ardent desire was awakened in our minds that our infant son might grow up and help to spread the light of the glorious Gospel which was the reason of his being called by that name. At the age of thirteen, he embraced religion, which was ever after the rule of his life. "I do not think it was long before he began to think of consecrating his life as a public laborer in the vineyard of the Lord, and as he was a life-member of the A.M. A., of engaging in their service. His sympathies were strongly with the colored race. He died in 1855. Had he lived to see the end of slavery, I am confident that he would joyfully have exercised every faculty of his mind for the benefit of the Freedmen. I wish those who occupy that room could know how deeply he sympathized with their people in their trials."

S. S. Libraries Greatly Needed.

Pres. E. H. Fairchild, of Berea College, says there is a great dearth of reading matter in the mountain region of Kentucky. He wishes us to make an appeal in behalf of the people there, but we prefer to let him speak for them as being more effective.

Libraries sent to this office for Kentucky will be forwarded to him.

BEREA, July 19th, 1878.

In a tour made last summer, through six mountain counties of this State, at-

tending two teachers' institutes and lecturing in all the county seats, I became deeply impressed with the utter want of libraries, or reading matter of any kind, in all those regions. In many school districts not a single newspaper is taken, and in most families there are no books except a Bible and Hymn book.

The people are generally poor but honest. They were never slave holders and had no sympathy with the rebellion. Some of those counties sent as many men to the Union army as they had voters.

Till recently there has been no free school system in the State, and the consequence is that nearly one-third of the adult population of these mountain regions are unable to read.

Though slavery never existed there to any considerable extent, its blighting wings were spread over them, and they will feel the curse for generations to come.

So greatly were my sympathies moved in view of their wants that, in some of my lectures, I promised to send a second-hand library of 50 or 100 volumes to any needy district which would organize a Sabbath school and make application.

Hitherto I have met these applications by writing to individual Churches and Sabbath schools. But the work has grown beyond my power, and now I make my appeal to you. Can you not, through the American Missionary, call for second-hand Sabbath school books, to be sent to you, or directly to me, to meet this want.

The people will gladly pay the freight on the books if sent directly to them, and, if Churches prefer it, they may inform me of their desire to furnish a library, and I will direct where it may be sent, and they will receive a letter of thanks in return.

Libraries sent to me should be directed "Hains' Station, Madison County, Ky., via Louisville." And I must ask

that the freight be prepaid, or that money be sent to pay it.

I regard this work as of great importance. It not only benefits the people directly, but it becomes a bond of union between them and those who aid them. Most of our white students come from these regions.

Do help me if you can. Yours truly,
E. H. FAIRCHILD.

WOMAN'S WORK FOR THE LOWLY.

Rev. C. L. Woodworth, our Dist. Sec. in Boston, has written and published an excellent pamphlet, with this title. It has been scattered abroad quite largely, but we think a brief outline will be valued by all our readers. We give, therefore, the following abridgment, as being all that our space will permit, regretting that we cannot give more.

The question which, just now, is exciting a good deal of inquiry and debate, and which is likely to excite more in the future, is "Woman's sphere and work." She feels, to a degree, the degradation of enforced idleness, and asks for work, as she has a right to, in all proper ways and places. This feeling led her into the hospitals during the war; where she won a good name as nurse. But this was exceptional. Her work properly began after the war. The rough work of camp, and march, and field, was man's. Hers was that of education and religion; bringing in the ameliorating and purifying influences of church and school and Christian home, to close the wounds of war, and smooth and level the furrows of battle. Man's work was that of John the Baptist, to clear the way, by fire and sword, for the coming reign of light and love. The boys in blue struck the fetters from five millions of slaves, and then turned over the work of preparing them for liberty to the army of teachers and missionaries that should succeed them in the greater and better endeavor to build up men and women into the best of their kind.

Of all others, it would seem as if this work were prepared and offered to woman's hand. It is in the line of her

special faculty and adaptations. Here is a demand for her sweetest sympathies and her boundless charity.

But where are the women to undertake it? Lift up your eyes; lo! the homes and the churches of New England and the North are full of them. As a class, they are peerless for their intelligence and accomplishments. Their superiors in education, refinement, and purpose to do good, cannot be found the world over.

Can it be the intention of the Almighty, that such culture, and talent, and piety, should wait and waste? Having prepared these polished instruments, has he not somewhere, the work? When the hour of redemption had come, the Redeemer was prepared to accomplish it. When the gospel was to be published to the nations, holy men stood ready to herald it to the ends of the earth. When the time for the Reformation approached, the Lord's hand was full of Luthers, and Calvins, and Zwingles, and Reformers. When the doom of slavery had sounded, God made the people equal to the sacrifice of hundreds of thousands of lives and treasure untold for a cause so sacred.

And, now, when He would elevate the enfranchised race, and lift up its old oppressor, it would be passing strange if He had not, somewhere, prepared the instrument for the work.

We ask you, then, to study the field and tell us if Christian women of the North are not peculiarly and providentially fitted to cultivate it.

In the first place, look at the three or four hundred thousand colored people, worn out by long and severe toil on the plantation, coming to the end of life without a fraction of their earnings, stiffened with toil, pinched with hunger, ragged, homeless, sick, and dying. Only the dexterous hand of woman can relieve this suffering—only her patience, gentleness, charity, can do the nursing

and meet the thousand demands of such helplessness and such misery.

In the second place, here is a race without homes in any proper sense. Children see nothing of the home life to draw them upward; no pure example, no sweet retirements, no refining books, nothing which makes home a centre of the beautiful, and throws around the child the wall of defence from a corrupting world. If these children are to be attracted upward, if they are to catch the inspiration of the better future that is possible, they must come under the influence of refined Christian women. Only such women can embody and illustrate the true idea of home, can impress upon childhood the sweetest and most important lessons, can gather these children out of the streets, win them from the hovels into the schools, and start them forward to a better and brighter living.

But, the work of works in the South is that of uplifting the colored woman.

A moment's thought will satisfy any one that this must be so. Slavery was war against her nature as woman. It struck a fatal blow at her wifehood, and motherhood, and womanhood. It took out of her hand the keeping of her own purity. It made home impossible, as it was impossible, almost, that she should be virtuous and be a slave, for slavery meant prostitution for her; as it meant guilt and shame for those that prostituted her. Who needs help as she does? Who so weak, and fighting the battle against such odds? Two races conspire to drag her down. Without social position, scorned by her southern white sisters, left alone in this whirlpool of corruption, she must perish if not rescued. Christian ladies of the North have been touched with sympathy for their heathen sisters, secluded and carefully guarded, as to their virtue and manners, in the homes of their parents and husbands. The story of the forty thousand

Zenana women of India, shut out from the world, and seldom seeing the faces of any but husband and nearest kindred, has brought tears to thousands of eyes in Christian assemblies of America. The hardship is great, and demands our pity. But the story of the utter want, and degradation of the two and a half millions of colored females in the South, waits for its audiences, its tears, and its outstretched hands to help.

We bring this work, then, to the Christian women of the North, and we lay it upon their consciences, as we believe God does. Slavery was war against your sex. Its withering effects are seen in the paralyzing of the womanly instincts and refinements of two and a half millions of your colored sisters—of effects only a little less disastrous, in twice as many millions more, of your white sisters. You, alone, can repair these terrible damages, and rescue these abused ones from the demons of ignorance, and poverty, of avarice, and lust.

But the Christian women of the North *have* shown here, as elsewhere, a rare devotion to duty. We speak for the American Missionary Association, and can testify to the zeal and heartiness, with which, they have come, for the most part, uninvited, and in numbers, far beyond our means to send them forth. During the twelve years the Association has operated in the South, we have sent into that field an average of three hundred and fifty per year, or four thousand for the whole time. Not a few of them have left positions worth five, eight, and ten hundred dollars per year, to serve their Lord in the person of his poor, for fifteen dollars per month and expenses. And their joy in the work has been so great that they have toiled on, year after year, sacrificing the charms of home, and of refined society, for social ostracism, receiving neither welcome, nor courtesy, nor hospitality from Christian ministers and Christian ladies of the South. They have been content-

ed to wear out the bloom of youth and beauty, and sacrifice in many cases, the chances for making homes of their own, and gathering around them the endearments of every womanly nature. Dangers have not appalled them—even Ku Klux warnings could not frighten them from the path they had chosen. On the other hand, their boldness and Christian meekness so far disarmed their enemies, that never a finger has been laid upon them to harm them. And, if for no other reason, this would be sufficient to demonstrate that this work is peculiarly woman's. She can go anywhere in the South, and both races will protect her. Not so with man. He is fair game for the work of midnight bands. And more than one, who has not heeded the warning, has been martyred at his post.

We doubt whether any chapter in the history of the church has brighter examples of courage, of endurance, of patience, of zeal, and of faith, than is contained in the simple records of these saintly women, who have carried the blessings of learning, and the consolations of religion to these children of want and sorrow. Modern missions, we are sure, exhibit nothing finer in the spirit of the workers, and nothing that redounds so much to the honor of woman.

The Christian women of the North, therefore, have no occasion to blush for the part their sex has enacted, on this dark ground of ignorance and want. Only let them awake to the opportunity, now presented, and so improve it as to cover womanhood with glory.

Who should be interested in this work, if not Christian women of the North? The honor of their sex, their own honor, and the honor of Christ is connected with it. Not only the future weal of this land, but of the West Indies, the South American Republics, and of Africa, itself, is wrapped up in the solution of this problem of the elevation of the emancipated women of the South.

We make this appeal, then, to the Christian women of the North, on the ground, 1st, That it is woman, who is to be lifted and saved, and through her, the land itself. 2nd, That it is woman alone who can do the most important part of the work. 3rd, That women are, largely, doing the work that is being done. 4th, That hundreds more are waiting and ready to go; and would, to any extent, if the means were provided. 5th, That women have the martyr spirit, *have* gone, and are *ready* to go, any where, on errands of mercy to the poor.

If, now, it is asked, what can women do, and how can they do it, our answer is that each one, in the main, must determine the question for herself. But we may suggest a few things that may be helpful towards the desired end. It is, at least, pertinent to say that every lady can contribute to the funds of the Association in the measure of the means she has at command. She can, also, enlist others, as she is able, in raising funds, to assist young men and women who are struggling for an education in the schools of the Association, with reference to becoming preachers, or teachers. Above all, she can associate with others to raise funds to support the teachers and missionaries in the field, and hundreds of others ready to go, and only held back for lack of means.

The Association has prepared a form for the organization of women's societies with reference to this work, which will be gladly furnished, on application at any of the offices of the A. M. A. The peculiar methods of raising funds, or supplies must be determined by each society for itself. But where there is a will there is a way, and want, so great, will not lack some method of relief, by those who are disposed to help. Every town, perhaps, every church, should have its society, so that Christian women may present a united front to meet such a stupendous need, and move in force

to rescue the millions of their perishing sex.

They should see to it that ladies of wealth are interested in the work and informed as to the facts concerning it. They may persuade such ladies, and their wealthy friends of the other sex as well, not only to remember a cause so just and appealing, while living, but to give it a place in the benefactions they will dispense at their decease. Where will a dollar go farther, or bring quicker and larger returns? These are simply hints, which wise, Christian women will follow out in their own way, and to the best and largest results.

A PRACTICAL RESPONSE.

Ever since emancipation a deep sympathy has been felt at the North for the degraded colored women of the South. A practical plan and the signal for co-operation have only been wanting to enlist "honorable women, not a few" in a work so needful and among a people so near at hand.

The problem seems to be solving itself, for warm hearts will find wise ways. The letter below gives an indication of the direction these noble impulses are taking. We invite especial attention to the plan of co-operation set forth in the letter from McGregor. This seems to us much better than to have two societies. The letter was addressed to our Secretary in Chicago.

McGREGOR, IOWA, Aug. 4., 1873.

Enclosed you will find a draft for twenty-five dollars, the quarterly contribution of the Woman's Missionary Society to the American Missionary Association.

We have received the address "WOMAN'S WORK FOR THE LOWLY" and plan of constitution for auxiliaries to the A. M. A. Our hearts were greatly rejoiced at this new movement and we sincerely hope that the plan will be speedily carried into effect. The auxiliaries to the Woman's Board ought not surely to stand in the way, for *we positively know* by a three year's experience that our society is *more prosperous* and our meetings are *more interesting* by

combining the two objects, and I think our contribution to each is larger than it would be to either alone. We reach more, interest more, and it gives us more variety of thought to bring into our meetings. We feel our views broadened and our hearts quickened in both branches of the work of our dear Lord by combining them into one organization.

We have often spoken and wished for this plan to add to the treasury of the A. M. A. Yours,

(Signed) MRS. R. GRANT.

MISCELLANEOUS.

AN INCIDENT IN MISSIONARY LIFE.

BY GEO. P. CLAFFLIN,
(Mendi Mission West Africa.)

Being on a journey for the prosecution of mission work, in a part of Africa where no white man had ever before penetrated, I came to Tagarma, a cluster of nine Mendi towns located upon the banks of a river, each protected by a defensive wall and containing several thousand inhabitants. My last day's journey in reaching the place was of eight hours hard walking, and for three fourths of the way through a dense forest, considered dangerous because of robbers, and where only a narrow foot path, often obstructed by fallen trees, guided my way.

At length, with blistered feet and aching limbs, dispirited and scarcely able to proceed from excessive weariness, with garments filled with perspiration, torn and much soiled by the way, my whole appearance unattractive, I reached the bank of the river and Tagarma upon the opposite bank appeared in view.

The fame of the mission had preceded me and the people watched for my coming. Traders of their own people had brought to them wonderful articles manufactured by white men, and they had heard fabulous stories concerning our race and were filled with expectant curiosity.

In the broad shallow river were women and children bathing, washing clothes, and fishing with hand nets. As soon as they saw me, they shouted a welcome and hastened to meet me.

Others hearing their joyful exclamations came quickly, and before I reached the opposite bank, an escort of nearly two hundred were accompanying me and filling the air with their "Hoyo" shout of welcome. The sound of rejoicing called forth great numbers from the towns, who lined the way as honorable men guided me to the gate and to the house of the chief.

While crossing the river cheered by the unexpected welcome, I asked myself, does not this in some degree illustrate the "welcome home" of the faithful Christian laborer, as he crosses the river of death and enters the land of rest?

Lo his fame has preceded him, carried thither already by some for whom his efforts have been blest. There also his ministering spirits dwell, who under the direction of the Divine Master have followed him through all his weary toils and cheerful labors for Christ. Worn and weak his once lively faculties faded and dim, he sinks to rest, but quickly to arise in vigor, cheered by the joyful welcome and hearty greetings of those, who blest through his instrumentality, had passed on before, joined also by an innumerable company of others, who in sympathy rejoice with them.

A TEACHER ABROAD.

The teachers who availed themselves of Cook's excursion tickets, for a nine week's tour in Europe had a very interesting Reception in Derby, England. Among the speeches reported is one by a teacher under the A. M. A.

"Mrs. Nelson [Texas] in response to a call, then rose and said that if ladies who could generally talk pretty freely in private circles were not able to do a little extempore speaking in public it was full time they were able. This was one reason why she had acceded to the call: the second was because she was the only representative of the coloured school in the company. For four years, having asked

the Lord "What wilt thou have me to do," she connected herself with the American Mission Association for teaching the freedmen, and left her home in Minnesota and went to Texas. She had no bitter feelings against the Southern States but she knew the prejudice that existed in their minds against teachers of coloured schools. For four months no white woman addressed her. She was sick and they visited her not, and she learnt there how sublime it was to suffer and be strong. The prejudice was not so great now as formerly, but she was glad to see that there was a sympathy among the English for the missionaries who go there leaving their friends, "father, mother, house and land," just as much as those who crossed the ocean, and who had to contend not only with the ignorance and degradation of the people for whom they labored and to suffer the separation from friends, but to endure the slights and ostracisms of their own people. For that she rose that night; she wanted their sympathy; she asked for it. Although the worst was past, although the light was breaking in dark places there was a great battle yet to be fought in the South, and the teachers of the freedmen were those who had to fight that battle. "The harvest truly was great, but the laborers were few." To those who had welcomed herself and companions, and who had shown that honour to her because she was the representative of the teachers of the coloured schools, she would say what she hoped would one day be said to herself and to all present, "Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me." (Loud and prolonged cheering.)

From the Advocate and Guardian.

A JAPANESE CUSTOM.

MRS. MARY E. WILLARD.

While the Japanese are looking to us for an example by which to remake their laws, customs, and language, they have a custom which we might do well to imitate in spirit if not in the letter. It is a musical accompaniment which is heard in their worshiping assemblies, caused by the dropping of coin as they become excited in the utterances of the speaker. In proportion as their hearts warm, the pennies drop upon the floor, to be gathered up by the priest after the service.

It is to be hoped that in adopting our creeds and customs they will not cease this most appropriate manner of testifying

their interest in matters relating to the soul's concerns. It is a very rational test of the amount of genuine interest excited in the minds of men of means by the presentation of gospel truth. It is sometimes easier to utter an unctious "Amen," to praise the sermon, or to lead in prayer for the benevolent societies of the day, than to empty the pocket.

A rich man who endeavors to interest others in an enterprise requiring money may talk eloquently and perseveringly, but if he "invests no money in the concern," his insincerity becomes self-evident. In vain do we pray for the hastening of the day when all men shall know the Lord, with an unconsecrated bank-account, or an unconsecrated wallet lying in the pocket. Even the poor heathen Japanese is better taught. He knows that religious feeling that does not loosen the purse-strings is an absurdity. Shall he learn of professors of religion in this favored land to rob God? Rather let us learn of him that "alms and prayers" cannot be separated.

POETRY.

THE EVERLASTING MEMORIAL.

(From "Hymns of Hope and Faith.")

HORATIUS BONAR.

Up and away, like the dew of the morning,
Soaring from earth to its home in the sun;
So let me steal away, gently and lovingly,
Only remembered by what I have done.

Up and away, like the odors of sunset,
That sweeten the twilight as darkness
comes on;

So be my life—a thing felt, but not noticed,
And I be remembered by what I have done.

Needs there be praise of the love-written

record,

The name and the epitaph 'graved on the

stone?

The things we have lived for—let them be

our story,

We, ourselves but remembered by what we

have done.

I need not be missed, if my life has been

bearing.

(As its summer and autumn moved silently on,]

The bloom, and the fruit, and the seed of its

season,

I shall still be remembered by what I have

done.

So let my living be, so be my dying;

So let my name lie, unblazoned, unknown,
Unpraised and unmissed, I shall still be re-

membered;

Yes—but remembered by what I have done.

OBITUARY.

REV. D. B. BRADLEY, M. D.

The early friends of the Association, will most especially sympathise with us in the death of Rev. D. B. Bradley, M. D., of the Siam Mission. From the brief notice we have received, we learn that he was taken with typhoid fever, May 21st, and died on the evening of June 23d, in the 70th year of his age. His whole sickness, it is said, was remarkably painless, and he died without even a sigh, fully and quietly trusting in Christ.

Dr. Bradley first reached Bangkok in July, 1835, as a medical missionary of the A. B. C. F. M. In 1849 he and his colleague, Rev. Jesse Caswell, separated from the Board and became attached to the American Missionary Association. Mr. Caswell soon after died. Doctor Bradley was then in this country. On his return to the Mission he was accompanied by Rev. L. B. Lane, and Prof. John Silsby, and their wives. These gentlemen retired from the Mission in 1854-5, and are now in this country; one is a pastor in Ohio, the other is in Alabama.

The Mission property of the Board was purchased by the Association, consisting of buildings, printing presses, &c. By the use of the printing office, Dr. Bradley has, for the last eighteen years, made the Mission almost wholly self-supporting. His nearly perfect knowledge of the Siamese language has enabled him to prepare for general circulation a number of Christian tracts, translations of parts of the Bible, and works on medical and astronomical subjects. Some of the most important of them are translations of the Psalms, of Isaiah, Jeremiah, Esther and the Songs of Solomon; an Old Testament History, a Life of Christ, a work on astronomy, &c. These have been widely circulated and read by the people.

He was an indefatigable laborer in

the service of Christ, and lived and died in the confident expectation that the seed sown in that as yet sterile field, will at length bring forth much fruit, to the honor of the Master. His oldest son, Rev. C. B. Bradley, joined the Mission nearly two years since, thus Dr. Bradley had the consolation of feeling that his work, as a missionary, would be taken up by his son, native to the soil, and familiar with the language.

His widow, Mrs. Sarah Blackley Bradley, a graduate of Oberlin College, we think will desire to remain in Bangkok, and spend her days in striving to win that kingdom to Christ. She is a good Hebrew scholar, and has aided in translating the scriptures into the Siamese language.

FAMILY CIRCLE.

ONE WAY TO BE HAPPY.

"Hush!" whispered Teddie, with his finger on his lips, "papa is asleep."

"Well, what if he is?" said Horrie, puffing, and out of breath; "I guess I am going to have my kite."

"You must not come in now," whispered Teddie through the door-crack, holding the door as tightly as possible with his little chubby hand. "I am keeping everybody away: I'll get the kite."

So Horrie stuck his hands in his pockets, and whistled and waited, swinging round this way and that way, first on one foot and then on the other.

"Hush!" whispered Teddie, slipping the kite through the crack. "Your boots squeak, they do."

But away scampered Horrie, clicking his heel at every step; untangling his bobs and fixing his strings, and stumbling over Aunt Susan's rocking-chair, carrying a clatter every inch of the way.

Hardly had the door-latch closed behind him, when a merry little voice, laughing in great glee, came nearer and nearer up the lane and in at the bowed-up shutters.

"There she comes now," said Teddie to himself, peeping through the lattice. "I'll just go this minute and meet her."

But before he could tip toe to the door, the big latch in the hall came up with a click, and a bustling, frizzle-headed little girl come bouncing in, just commencing some exclamation, when she spied Teddie on his tip-toes and his finger on his lip.

"My! what's the matter, Teddie?" she said, all earnestness in a minute; "has mamma got that dreadful headache again?"

"No," he said, laughing and pulling her out the door, and further and further along the porch, and peeping into the tiny lunch-basket that was brimful of red cherries. "You did get them! What a lot! Why no, nobody is sick; only papa came in from his work so tired-looking, and when he sat down on the settee, I got him a pillow, without saying anything, and tucked it up in a bunch in the corner, and in two minutes he was sound, sound asleep; and I've been keeping everybody still so that he could get a good long rest."

"And you never came to get a single cherry. Oh my, but we had lots, and lots, and lots!—and Lucy Watson! she got twice as many as I did; and you could have had some too if you just had come right on after Lucy and me, up the road, as you said you would."

Teddie looked very sober as she went on.

"And now you can not have any at all, for Mike has picked the very last, single one he can, because he's going to Danvers to market, and nobody can get them but Mike; and, besides, mamma will not let you go when there is nobody there like Lucy Watson and me to see to you."

The tears were pretty nearly in Teddie's eyes, but he tried to keep them back, and still the frizzled, brown head went on bobbing up and down, and every way over the cherry basket, while the tongue trotted on, too, as fast as possible.

"You see I could not spare you mine; for I must have them for luncheon to-morrow—I might spare you four, maybe, and maybe Lucy might spare you six; that makes"—counting on her fingers—"let me see, why, it would be quite a lot!

six and four maketen; but I just do think you might have gone to get your own, and"—

"But, sister," broke in Teddie, "I don't want yours a bit; only just to taste. I did want to go, but then you know papa was so tired, and there was nobody to take care about the noise; and you must not speak so loud now; it will just wake him right up, after all."

But, as it happened, papa had been awake several minutes, and had come to the window just in time to see the little frizzle-head thrown back laughing and shaking at the idea of anybody so little as Teddie staying home from the cherry tree to take care of anybody so big as papa; in time, too, to see a tear roll down the little brown cheek, as Teddie tip-toed back to the hall door, his heart almost breaking between thinking of the lost cherries, and of being so little that he could do no good to any one so big as papa. But when Teddie peeped softly in the door and saw papa looking bright and refreshed after his good sleep, and felt the kiss which said, "my little Teddie has done all, all this for me," plainer than any words could, he forgot all about cherries, and about being so very little and knew that to give happiness was in truth to receive it, and that, though only "little Teddie," he had done papa good.—*Observer*

"I'M AFRAID JESUS SHOULD FORGET ME."

A LITTLE boy aged twelve, inmate of a Boys' Home, said one day to the lady who was teaching his class,—

"Please, ma'am, I've been thinking a good deal lately."

"Have you, Herbert? I am glad to hear it. But tell me what you have been thinking about."

"Well, I've been thinking that if, as you say, Jesus do know and care about everybody, He must be rarely busy. And then I'm right afraid He should forget about a little chap like me; I'm so small."

"Ah, Herbert, older people than you are tempted to think that sometimes. But shall I tell you something that will make you quite sure that He will not forget you?"

"Please, ma'am."

"When Jesus was on earth, a sparrow was only worth half a farthing, and yet He said that not one fell to the ground without his Father's knowledge. What do you think about it now Herbert?"

"All right, ma'am; I'd forgot that. I shan't feel afraid again."

This poor little boy had been deserted by his mother, and had yet to learn that Christ's love is stronger than a mother's.—*Apples of Gold.*

RECEIPTS

FOR AUGUST, 1873.

MAINE, \$118.40.

Bangor. First Parish Ch.	\$ 15 65
Bethel. Cong. Ch.	20 00
Litchfield. "H."	2 00
Orland. "Friends."	20 00
Skowhegan. Cong. Ch. \$45.75. to const.	
JAMES BELL, L. M., Mrs. L. T. and Miss S. T. \$1.	45 75
Tremont. Rev. A. R. Plumer.	5 00
West Bowdoin. Joseph C. Purington.	5 00

NEW HAMPSHIRE, \$407.76.

Barrington. Cong. Ch.	7 00
Campton. Cong. Ch. \$14.42. "Annual Subscriber" \$5.	19 42
Cornish. Cong. Ch.	12 55
Exeter. "A. B."	20 00
Goffstown. Cong. Ch. (\$25. of which for Talladeaga)	45 00
Greenville. Cong. Ch.	8 00
Keene. "A Friend" \$126.12. First Cong. Sab. School \$70. Elisha Rand \$2.	198 12
Lancaster. Cong. Ch.	33 65
Pembroke. Rev. R. A. Putnam.	5 00
Plymouth. Cong. Ch.	38 02
Webster. Cong. Ch.	21 00

VERMONT, \$164.70.

Bradford. Rev. S. McKeen.	10 00
Brookfield. Second Cong. Ch.	20 50
Cambridge. Mrs. M. W. and Mrs. C. W. \$1. ea.	2 00
Enosburg. Cong. Ch.	53 10
Guildhall. Cong. Ch.	10 00
Middlebury. Cong. Ch.	28 15
Morrisville. "A Friend."	5 00
Newport. Cong. Ch. adl.	1 00
North Cambridge. Jesse Mudgett.	3 00
North Springfield. J. L. Fisher.	10 09
Waitsfield. Cong. Ch. adl.	16 95
West Westminster. "A Friend."	5 00

MASSACHUSETTS, \$2,864.02.

Bedford. Trin. Cong. Ch.	21 48
Boston. "For the Freedmen."	1 00
Boxborough. Mrs. J. Stone.	10 00
Brimfield. Mrs. P. C. Browning.	10 00
Chelsea. W. E. H.	50
Coleraine. Miss Rebecca Allen \$60., Cong. Ch. \$15.	75 00
Dalton. Cong. Ch.	20 00
Danvers. Maple St. Ch.	164 60
East Abington. Cong. Sab. Sch. for Mission Sch. House, Charleston, S. C.	100 00
Erving. Cong. Ch.	10 60
Fitchburgh. Trin. Ch. Fund for Hampton N. & A. Inst.	560 00
Freetown. "A Friend."	10 00
Foxborough. Cong. Ch.	62 40
Gill. Cong. Ch.	10 71
Greenfield. Cong. Ch.	28 00
Groton. Union Ch.	51 90
Hadley. First Cong. Ch.	22 50
Haverhill. West Ch.	6 00
Hopkinton. P. J. Clafin.	50 00
Hyde Park. D. B. Fitts.	10 00
Lanesville. Orthodox Cong. Ch.	10 00
Lowell. Mrs. Jesse Fox.	5 00
Medford. Mystic Ch.	257 50
Middleborough. First Cong. Ch. \$12.95, "A Friend" \$5.	17 95
Milford. Cong. Sab. Sch. for Talladeaga.	30 00
Newburyport. A. H. Smith.	6 00
Newton. Eliot Ch. adl.	54 00
Northampton. "W." \$300., Mrs. A. Lyman \$200.	500 00
North Haverhill. Cong. Ch. adl.	3 00
Orange. Cong. Ch.	21 29
Royalston. P. F. Newton.	5 00
Rutland. Cong. Ch.	27 30

Shelburne. Cong. Ch.	55 04
Shelburne Falls. Cong. Ch.	15 00
South Deerfield. Henry Ford.	2 00
Sunderland. Cong. Ch.	6 00
Walpole. Mrs. S. Allen.	2 00
Westborough. "A Friend"	50 00
Weston. Cong. Ch.	13 25
Winchester. First Cong. Ch.	410 25
Williamsburgh. First Cong. Ch. to const.	
Rev. JOHN F. GLEASON, L. M.	46 75
Windsor. John Francis.	2 00
Woburn. First Cong. Sab. Sch.	100 00

RHODE ISLAND.

Pawtucket. JOHN GULLIVER, to const. himself L. M.	30 00
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CONNECTICUT, \$985.62.

Bridgewater. P. W. H. 50c. S. N. 25c. for Ch. at Atlanta	75
Brookfield. Rev. Wm. B. \$1., Rev. R. W. 50c.	1 50
Chester. Samuel Silliman.	10 00
Cobalt. Mrs. M. R. H.	1 00
Colchester. First Cong. Ch. (adl.)	4 10
Cromwell. A. W.	1 00
Ellington. C. C. Pitkin.	12 00
Enfield. Mrs. P. R.	50
Guilford. First Cong. Ch. \$53., Mrs. L. M. Canfield \$10.	63 00
Hartford. Park Cong. Ch.	73 68
Harwinton. Fred. S. Catlin for Student Straight U.	150 00
Lakeville. "T. L."	6 00
Milford. Plymouth Ch. to const. Wm. B. BRISTOLL, PROF. WM. M. BRISTOLL, ROSA O. BRISTOLL, DEA. A. S. BRISTOLL and A. S. CLARK, L. M's.	150 00
Newington. Cong. Ch.	14 00
Norfolk. Cong. Ch.	65 00
North Lyme. "A Friend"	2 00
Norwich. Mrs. H. G. Lee.	25 00
Orange. Sab. Sch. for Ch., at Byron Station	2 00
Plantsville. Cong. Ch. for Atlanta U. adl.	10 00
Putnam. Second Cong. Ch.	109 17
South Norwalk. "B."	5 00
Stratford. Harry Bronson \$10., J. T. \$1.	11 00
Union. Cong. Ch.	38 10
Unionville. First Cong. Ch.	39 32
West Haven. Cong. Ch. \$42.70, and Sab. Sch. \$25. for Ch. at Atlanta.	67 70
West Killingly. Isaac T. Hutchins.	5 00
West Winsted. Mrs. M. F. Holmes.	2 00
Wolcottville. Cong. Ch.	41 10
Woodstock. First Cong. Ch. \$42.90 and Sab. Sch. \$32.80.	75 70

NEW YORK, \$922.56.

Amsterdam. Ellis Clizbe	10 00
Brooklyn. Central Cong. Ch. \$207.80, A. Ostrander \$2. R. A. \$1.	210 80
Carthage. Mrs. A. Vrooman \$1. incorrectly ack. in June number from Rev. O. P. Champlain. L. Kellogg \$20., for Hampton N. and A. Inst.—Cong. Sab. Sch. \$5.51.	25 51
Churchville. Union Cong. Ch.	30 00
Gouverneur. G. S. Miller \$2., O. P. S. \$1.	3 00
Guilford and Norwich. First Cong. Ch.	33 20
Ithaca. B. S. Halsey.	10 00
Mexico. A. Wheeler.	5 00
Mina. Miss E. T.	1 00
Moravia. Cong. Ch.	10 00
New York. "A Friend" \$50. for a Teacher —Mrs. Hannah Ireland \$20., Church of the Puritans \$15., R. W. S. \$1.	86 00
Oswego. Cong. Ch.	54 55
Otisco Valley. Mrs. Olive S. Frisbie.	100 00
Prattsburgh. H. A. & R. W. Hopkins.	10 00
Rochester. Mrs. Sally Gillett.	20 00
Silver Creek. W. Chapin \$50.,—Individuals for Mag., \$3.50.	53 50
Upper Aquebogue. Cong. Ch.	20 00
Westfield. Stillman Parker, for Tongaoo C.	200 00
Williamsburgh. H. H. Post.	10 00

Yonkers. John Olmsted for a room at
Tougaloo C. 30 00

NEW JERSEY, \$440.54.

Englewood. Rev. Geo. B. Cheever, D. D. 100 00
Irvington. Rev. A. Underwood \$30., to
const. HENRY C. THRESHER L. M., "A
Friend" \$15 45 00
Jersey City. First Cong. Ch. 190 54
Newark. Mrs. E. A. Crane of N. Ref. Ch. 100 00
New Brunswick. Sophronia L. Chester. 5 00

PENNSYLVANIA, \$101.

Washington. Mrs. M. H. McFarland. 100 00
Pittsburgh. E. P. 1 00

MARYLAND.

Baltimore. "W. R. M." 10 00

KENTUCKY.

Louisville. Rent. 90 00

TENNESSEE.

Nashville. B. F. Holmes. 5 00

NORTH CAROLINA.

Dudley. Rev. John Scott for Church at
Allemanee. 125 00

GEORGIA.

Atlanta. Cong. Ch. for Ch. at Selma. 25 00

ALABAMA, \$337.56

Montgomery. By E. Beecher \$48.01—Cong.
Ch. \$25., for Ch. at Selma. 73 01
Selma. J. Silsby \$50., T. Walker \$25., C.
Cadle \$10., Geo. Toxy \$8., "Friend" 50c.
for Ch. at Selma. 93 50
Talladega. Talladega College \$151.40, Sale
of Land \$19.65. 171 05

MISSISSIPPI.

Tougaloo. Rev. J. K. N. 3 75

TEXAS.

Corpus Christi. Cong. Ch. 5 00

ARKANSAS.

Fayetteville. Pub. Sch. Fund. 105 35

OHIO, \$219.85.

East Cleveland. Mrs. A. Scott for Talladega
C. 20 00
Findlay. ——— \$30., for a Teacher, Macon
Ga. and \$30 to const. JAMES S. BALLE-
NTINE, L. M. 60 00
Fredericktown. A. H. Royce. 10 00
Hartford. Cong. Ch. 8 10
Kingsville. B. S. Noyes \$3., C. H. Noyes
\$2. 5 00
Madison. "A Friend" 10 00
Mantua. Cong. Ch. 4 00
Oberlin. First Cong. Ch. \$43.75., S. G.
Wright \$2. 45 75
Seneca. Rev. W. G. K. 1 00
Tallmadge. Mrs. Amorett H. Treat and
Mrs. Abigail D. Combs \$25 ea., for rooms
Talladega C. 50 00
Warrens. Mrs. Mary Walkden. 5 00
Westerville. Otterbein Miss. Soc. 1 00

INDIANA, \$35.

Connersville. T. S. Bonfoy. 5 00
Michigan City. Cong. Ch. to const. THEO.
FRENCH, L. M. 30 00

ILLINOIS, \$322.70.

Aurora. New England Cong. Ch. 50 00
Bunker Hill. Cong. Ch. to const. Rev.
RICHARD C. STONE, L. M. 45 60
Deans Corners. R. Osgood 5 00
Geneseo. C. Philbrook \$5., Rev. J. T.
Pierce \$2. 7 00

Lisbon. Cong. Ch ad'l. 10 00
Mendota. Cong. Ch. 7 25
Oak Park. Cong. Sab. Sch. for a room at
Tougaloo C. 34 40
Odell. Cong. Ch. 14 00
Oswego. Cong. Ch. 6 25
Port Byron. "A Friend" 3 00
Princeton. Cong. Ch. (\$5. of which from
Mrs. E. Gilmore, for Tougaloo.) 94 05
Providence. Cong. Ch. to const. T. S. DEX-
TER, L. M. 30 65
Roseville. Rev. A. L. Pennoyer and Wife. 5 50
Rockford. L. S. Swezey, for Tougaloo C. 10 00
Woodstock. Rev. L. V. P. 50

MICHIGAN, \$158.20.

Alamo. Julius Hackley. 10 00
Battle Creek. T. C. Clark. 5 00
Benton Harbor. Mrs. M. F. Rowe. 5 00
Fredonia. Cong. Ch. 5 00
North Adams. Cong. Ch. 4 00
Lodi. Eli Benton. 15 00
Somerset. Cong. Ch. 24 00
Traverse City. S. Anderson. 5 00
Union City. Cong. Ch. adl. \$13., Mrs.
Webber \$5. 18 00
Wheatland. Cong. Ch. \$31.20., and Sab.
Sch. \$6. 37 20
White Lake. R. Garner to const. Rev. E. C.
HARRINGTON, L. M. 30 00

IOWA, \$73.90.

Danville. Rev. E. P. S. 1 00
Franklin. Cong. Ch. 2 40
Grinnell. Cong. Ch. in part. 21 50
Kellogg. Cong. Ch. for Tougaloo C. 7 00
MacGregor. Womens Miss. Soc. 25 00
Quasqueton. Cong. Ch. 15 00
Wayne. D. C. Smith. 2 09

WISCONSIN, \$2,632.49.

Black Earth. Cong. Ch. 10 00
Emerald Grove. Cong. Ch. 11 46
Geneva. Presb. Ch. adl. 5 00
Janesville. Rev. Wm. Goodell. 5 00
Madison. ESTATE of S. S. Sheldon by S.
L. Sheldon, admr. 500 00
Racine. First Presb. Ch. \$50.30., to const.
WILLIAM C. ALLEN, L. M., Cong. Ch., in
part \$8., D. D. N. \$1. 59 30
Raymond. T. Sands \$5., Chas. S. Davis
50c. 5 50
River Falls. Cong. Ch. in part. 10 00
Spring Green. Cong. Ch. 6 50
West Rosendale. ESTATE of Wm. Wright
by Wells Wright, Ex. 2000 00
Windsor. Cong. Ch. in part. 19 79

MINNESOTA, \$60.86.

Duluth. Pilgrim Cong. Ch. 23 61
Greenleaf. Susan T. Cathcart. 2 00
Leech Lake. George Bungo 10 00
Winona. First Cong. Ch. 25 25

CALIFORNIA, \$20.

Los Angeles. Chinese. 3 00
Pachin. Mrs. Lucy M. Burrell. 5 00
Sacramento. Chinese. 7 00
Stockton. Chinese. 5 00

OREGON.

Portland. Chinese. 8 00

———. "A Friend" 50 00

TURKEY.

Mardin. Olive L. Parmelee. 15 00

Total. \$10,322.20

Total from Oct. 1st, to Aug. 31st, \$243,487.00

WM. E. WHITING,

Asst. Treas.

Constitution of the American Missionary Association.

Incorporated January 30, 1849.

ART. I. This Society shall be called "THE AMERICAN MISSIONARY ASSOCIATION."

ART. II. The object of this Association shall be to conduct Christian missionary and educational operations, and diffuse a knowledge of the Holy Scriptures in our own and other countries which are destitute of them, or which present open and urgent fields of effort.

ART. III. Any person of evangelical sentiments,* who professes faith in the Lord Jesus Christ, who is not a slaveholder, or in the practice of other immoralities, and who contributes to the funds, may become a member of the Society; and by the payment of thirty dollars, a life member; provided, that children and others who have not professed their faith, may be constituted life members without the privilege of voting.

ART. IV. This Society shall meet annually, in the month of September, October, or November, for the election of officers and the transaction of other business, at such time and place as shall be designated by the Executive Committee.

ART. V. The annual meeting shall be constituted of the regular officers and members of the Society at the time of such meeting, and of delegates from churches, local missionary societies, and other coöperating bodies—each body being entitled to one representative.

ART. VI. The officers of the Society shall be a President, Vice-Presidents, a Recording Secretary, Corresponding Secretaries, Treasurer, two Auditors, and an Executive Committee of not less than twelve, of which the Corresponding Secretaries shall be advisory, and the Treasurer ex-officio, members.

ART. VII. To the Executive Committee shall belong the collecting and disbursing of funds; the appointing, counseling, sustaining, and dismissing (for just and sufficient reasons) missionaries and agents; the selection of missionary fields; and, in general, the transaction of all such business as usually appertains to the executive committees of missionary and other benevolent societies; the Committee to exercise no ecclesiastical jurisdiction over the missionaries; and its doings to be subject always to the revision of the annual meeting, which shall, by a reference mutually chosen, always entertain the complaints of any aggrieved agent or missionary; and the decision of such reference shall be final.

The Executive Committee shall have authority to fill all vacancies occurring among the officers between the regular annual meetings; to apply, if they see fit, to any State Legislature for acts of incorporation; to fix the compensation, where any is given, of all officers, agents, missionaries, or others in the employment of the Society; to make provision, if any, for disabled missionaries, and for the widows and children of such as are deceased; and to call, in all parts of the country, at their discretion, special and general conventions of the friends of missions, with a view to the diffusion of the missionary spirit, and the general and vigorous promotion of the missionary work.

Five members of the Committee shall constitute a quorum for transacting business.

ART. VIII. This Society, in collecting funds, in appointing officers, agents, and missionaries, and in selecting fields of labor, and conducting the missionary work, will endeavor particularly to discountenance slavery, by refusing to receive the known fruits of unrequited labor, or to welcome to its employment those who hold their fellow-beings as slaves.

ART. IX. Missionary bodies, churches, or individuals, agreeing to the principles of this Society, and wishing to appoint and sustain missionaries of their own, shall be entitled to do so through the agency of the Executive Committee, on terms mutually agreed upon.

ART. X. No amendment shall be made in this Constitution without the concurrence of two thirds of the members present at a regular annual meeting; nor unless the proposed amendment has been submitted to a previous meeting, or to the Executive Committee in season to be published by them (as it shall be their duty to do, if so submitted,) in the regular official notification of the meeting.

* By evangelical sentiments we understand, among others, a belief in the guilty and lost condition of all men without a Saviour; the Supreme Deity, Incarnation, and Atoning Sacrifice of Jesus Christ, the only Saviour of the world; the necessity of regeneration by the Holy Spirit, repentance, faith, and holy obedience, in order to salvation; the immortality of the soul; and the retributions of the judgment in the eternal punishment of the wicked, and salvation of the righteous.

The American Missionary Association.

AIM AND WORK.

To preach the Gospel to the poor. It originated in a sympathy with the almost friendless slaves. Since Emancipation it has devoted its main efforts to preparing the FREEDMEN for their duties as citizens and Christians in America and as missionaries in Africa. As closely related to this, it seeks to benefit the caste-persecuted CHINESE in America, and to co-operate with the Government in its humane and Christian policy towards the INDIANS. It has also missions among the liberated blacks in the WEST INDIES; a mission in AFRICA, in SIAM and in the SANDWICH ISLANDS.

STATISTICS.

CHURCHES: *In the South*: in Va. 1, N. C. 5, S. C. 1, Ga. 6, Ky. 5, Tenn. 4, Ala. 5, La. 14, Miss. 2, Mo. 2, Kansas 3, Texas 3. *In the West Indies* 6, *Africa* 1, *Siam* 1, *Sandwich Islands* 1. Total, 60.

INSTITUTIONS: *Chartered in the South*: Hampton Institute; Berea and Talladega Colleges; Fisk, Tougaloo and Straight Universities, 7. *Graded or Normal Schools*, at Wilmington, Beaufort, N. C., Charleston, Greenwood, S. C., Macon, Savannah, Atlanta, Ga., Montgomery, Mobile, Marion, Athens, Selma, Ala., Chattanooga, Memphis, Tenn., Lexington, Louisville, Ky., Columbus, Miss., Galveston, Brownsville, Texas, Pine Bluff, Ark., Jefferson City, Mo., 21. *Other Schools*, 69. Total, 97.

TEACHERS AND MISSIONARIES—Among the Freedmen 334; among the Chinese 12; in foreign lands 29; total, 375. STUDENTS—In Theology 34; in College Course 46; in Chartered Institutions 1588; in other schools 13,620; total, 15,208. INDIANS under the care of the Association 13,000.

WANTS.

1. A steady INCREASE of regular income to keep pace with the growing work in the South. This increase can only be reached by *regular and larger* contributions from the churches—the feeble as well as the strong.

2. ADDITIONAL BUILDINGS for our higher educational institutions, to accommodate the increasing numbers of students; MEETING HOUSES, for the new churches we are organizing; MORE MINISTERS, cultured and pious, for these churches.

3. HELP FOR YOUNG MEN, to be educated as ministers here and missionaries to Africa—a pressing want.

SEND MONEY AND BOXES TO THE NEAREST A. M. A. OFFICE, AS BELOW.

NEW YORK . W. E. Whiting, 56 Reade Street.

BOSTON . . . Rev. C. L. Woodworth, Room 21, Congregational House.

CHICAGO . . C. H. Howard, Advance Building, 107 Fifth Avenue.

MAGAZINE.

This Magazine will be sent, gratuitously, if desired, to the Missionaries of the Association; to Life Members; to all clergymen who take up collections for the Association; to Superintendents of Sabbath Schools; to College Libraries; to Theological Seminaries; to Societies of Inquiry on Missions; and to every donor who does not prefer to take it as a subscriber, and contributes in a year not less than five dollars.

Those who wish to remember the AMERICAN MISSIONARY ASSOCIATION in their last Will and Testament are earnestly requested to use the following:

FORM OF A BEQUEST.

"I BEQUEATH to my executor (or executors) the sum of—dollars in trust, to pay the same in—days after my decease to the person who, when the same is payable, shall act as Treasurer of the "American Missionary Association," New York City, to be applied under the direction of the Executive Committee of the Association, to its charitable uses and purposes."

The Will should be attested by three witnesses, [in some States three are required—in other States only two,] who should write against their names, their places of residence [if in cities, their street and number]. The following form of attestation will answer for every State in the Union: "Signed, sealed, published and declared by the said [A. B.] as his last Will and Testament, in presence of us, who, at the request of the said A. B., and in his presence, and in the presence of each other, have hereunto subscribed our names as witnesses." In some States, it is required that the Will should be made at least two months before the death of the testator.